Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

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INTELLIGENCE.

NAPLES.

The extract which follows is a continuation of the 'Journal of Mr. Kenrick, during a residence of four months in Naples, in the summer and autumn of 1828.'

On the 19th of September, having returned to the city of Naples, I went to the Cathedral of St. Januarius to see the blood of the saint liquify, it being the day of his martyrdom. Having heard this described, and read accounts of it by travellers, as being the "boldest and most successful of all the pretended miracles of the Church of Rome," and as exhibiting the character of the people of Naples in the strongest light, (see Gilly's Appendix to a Tour among the Waldenses, Lady Morgan's Italy, &c.) my curiosity was greatly excited to see it. I went at half-past eleven, near the time appointed for displaying the miracle, and found about three thousand persons assembled in the church, a number far inferior to what I had expected, and I was told the attendance had of late years very much fallen off. High mass was performing with great pomp in the presence of the Royal Family, and with the assistance of three Cardinal Archbishops. At noon, the mass being finished, a procession was formed to go and fetch the skull and the blood of the saint from on adjoining chapel in which they are ordinarily deposited. The skull being brought was exalted into a conspicuous place in the principal altar of the cathedral. Some ceremonies were then performed over the small chest containing the blood, and it was exposed to public view. The moment it was seen, a loud clatter of female voices was heard from the rails of the altar, and I concluded the miracle was done, and that the female tongues were let loose in unbounded acclamation. But I found I was mistaken; the first sight only of the box had drawn forth this din from a set of females who always attend on the occasion, and are said to be the *relations of St. Januarius*, in compliance with whose clamorous petitions the saint vouchsafes to work the miracle. They continued, at the top of their voices, and with their mouths wide open, to call on the saint to hear them, for two hours and a half, without more than a slight interruption to take breath. Sometimes they sung a hymn together; at other times they seemed each to be indulging in her own extemporaneous effusions; at others they called out, "O sacred head!" for several minutes together; and once for quarter of an hour they said nothing but *ora pro nobis! (O Baal, hear us!)* This was the first occasion on which I had seen females *officiating* in the Catholic Church, within the rails of the altar! But I am led to imagine the office they performed was not the most important part of the ceremony.

During the whole of this noisy scene, the glass chest was handed about by a priest to be *kissed* by the faithful. As a lighted candle was frequently held to it, there was abundant opportunity of ascertaining that the red substance contained within it, in two phials, was in a *solid state*. One phial was full, the other had only a single drop adhering fast to the side of the glass. Both appeared to come into contact with the glass of the chest in which they stood. The chest was turned over and over, and every now and then it was examined by the light of the taper to see if the miracle was done yet. But all to no purpose; the saint seemed unusually slow in his operations on the present occasion. People seemed tired of waiting, and the assembly was reduced from about three thousand to five hundred. In this stage of the business, a priest got up and began to address a discourse to the people on our obligations to Saint Januarius, and the duty of imitating him, by leading a life of self-denial and abstraction from the world, which he said was the real martyrdom. He had been preaching about twenty minutes, the people kissing the glass chest all the while, when suddenly a young priest, clapping his hands loudly above his head, skipped up three steps of the altar at once, and exclaimed, "*e fatto!*" "*'tis done!*" and burst into a loud laugh of extravagant joy. The discourse could now no longer be listened to, and indeed it had probably already answered its end, by filling up the time until the miracle was wrought. The joy of the people now knew no bounds, and the whole was a scene of noise and confusion. The young priest before mentioned began to sing a hymn, but he was only joined by two or three, while the rest were running about the church, and exclaiming, "O good St. Januarius! O admirable miracle!" leaping into the air, shaking hands with one another in congratulation, or breaking forth into weeping. I was resolved to be fully satisfied of the reality of the change, and went eight several times to the glass chest, and examined it with the taper behind, and after the closest scrutiny I can assure your readers, Mr. Editor, *I could perceive not the slightest change in the state of the red substance within.* A Neopolitan who was with me, and said he had never been before to see the miracle, examined it with the same attention as myself, and told me that to him also the substance appeared equally solid as before. I am far, however, from concluding that the supposed liquefaction takes place only in the imaginations of the credulous, but only that on the present occasion it had either not taken place at all, or but in a very slight degree. If the substance contained in the phials be of a nature to be dissolved with *warmth* and repeated *concussion*, the whole is I conceive easily explained. During nearly three hours the box was turned over and over, and applied to the heated faces of the lazzaroni. They first kissed it, then had it placed against their foreheads, and then presented to the breast. The holding a lighted taper close to it, may likewise aid the effect, which, however, was produced but imperfectly, (if at all,) owing to the heavy rains which had cooled the air for some days before. Such is my theory of the miracle of St. Januarius. What the substance in question can be, I must leave to the chemists to decide.

The belief in the reality of modern miracles appears to me to be the strongest hold which Popery has upon the minds of the Neapolitans. I have conversed with many respecting the principles of Protestanism, who have acknowledged that "God alone could never err; and that the Pope, being a man, could not be incapable of error; that as the saints could do nothing for us of themselves, it was sufficient that we should address our prayers to God himself; and that Protestants profess all the essentials of the Christian religion." But when the miracles of modern times were spoken of, I found that the belief of them was deeply rooted in their minds. Leo XII. seems to be fully aware of this advantage, and has distinguished his reign by the making of three new saints, and the blazoning abroad of *their* miracles, and those of others. A council is now holding at Rome for ascertaining the truth of miracles, and I translate the following from the Gazette of Florence, by which it will be seen that a miracle is moved, seconded, and carried unanimously, with as much ease as an unopposed road bill passes through its various readings in our House of Commons.

"*Rome, 27th September*, 1827.—*Amongst the various causes* proposed on Saturday, the 22d inst., to the Congregation of Sacred Rites, assembled in the Apostolical Palace of the Vatican, the cause of the blessed *Alfonso Maria de' Liguori* was taken into consideration. He was founder of the Congregation of the Holy Redeemer, and formerly Bishop of St. Agata dei Goti" (which is near Sorrento in the kingdom of Naples.) "His Eminence the Cardinal Odescalchi, who is the affirmer in this cause, referred to the consideration of the congregation the validity of the tradition of the miracles wrought by God, after the beatification of the said hero, in order to proceed in the matter of his canonization; and in consequence an *affirmative* decree was recorded. Then followed the relation of another cause respecting the confirmation of the worship from time immemorial paid to the blessed *Jolarte*, widow, and afterwards Religieuse of the order of St. Chiara, and born in the year 1235, daughter of Bela IV., King of Hungary, and of Maria, daughter of Alexius, Emperor of the Greeks. The said congregation made an *affirmative* decree, and the worship of the said Saint is confirmed. An *affirmative* was also recorded in the cause of the *Virgin Panazeria*. The Cardinal della Somaglia also brought up an account of the holy life, blessed death, and miracles of the blessed *Francis da St. Antonio*, of the Monks of Alcantara, in the kingdom of Naples, who died in the year 1764. Validity decreed, and cause ordered to be proceeded in."—A former number of the same journal contained a Report of a previous sitting, at which *six* saints were despatched or put in progress. And this in the nineteenth century!

BIOGRAPHY.

Thomas Emlyn.

[From the Christian Pioneer.]

The scenes which have lately been exhibited in Ireland, in connexion with the Synod of Ulster, direct our attention to one of the excellent of the earth, who suffered in the same kingdom, for the cause of truth and righteousness.

The Rev. Thomas Emlyn was descended from a substantial and reputable family, and born at Stamford in Lincolnshire, May 27, 1663. His parents though they frequented the Established Church, yet being favorable to the sentiments of the Non-conformists, chose to bring up their son to the ministry among them. With this view he studied at an Academy in Northamptonshire, and in Emanuel College, Cambridge. The principles in which he was educated, he sincerely embraced; and accordingly was led to think that he was bound not to take his religion upon the credit of common vogue—the authority of Doctors or Synods, or the laws of the State. To search the Holy Scriptures, appeared to him the safest and the unerring guide of faith, worship, and practice. These just sentiments led him to the belief in the the strict and proper unity of God, and to the endurance of persecution. An intimacy which he formed with Mr. William Manning, a worthy Non-conformist minister, conduced much to the correctness of his religious sentiments. But it was Dr. Sherlock's "Vindication of the Trinity," that was chiefly instrumental in convincing him, how far many were gone backwards towards Polytheism. He long tried how far he could satisfy himself "with some Sabellian terms, making out a Trinity of somewhats in one single mind: I found," he continues, "that by the Tri-theistical scheme of Dr. Sherlock and Mr. Howe, I best preserved a Trinity, but I lost the Unity: by the Sabellian schemes of modes, and substances, and properties, &c. I best kept up the Divine Unity, but then I had lost the Trinity, so that I could never keep both in view at once. Till I had, upon much serious thought and study of the Holy Scriptures, with many concerned addresses to the Father of lights, found great reason, first to doubt, and after, by degrees, to alter my judgment in relation to formerly received opinions of the Trinity and the supreme Deity of our Lord Jesus Christ. For, though the Word of God was my rule, I could not tell how to understand that rule but by the use of my reason; knowing well that he who tells me, I must lay aside my reason when I believe the Gospel, does plainly declare, that to believe is to act without reason, and that no rational man can be a Christian!" I desired only to know what I must believe, and why? As to the latter, I was satisfied that divine revelation is a sufficient ground of belief; but then I must conceive what it is that it reveals, and that I am explicitly to believe and profess: for a faith of sounds without meaning, I understand not; and no more can believe any sounds than I can see them with my eyes. I could not understand that it should be necessary to say my prayers with understanding, and my creed without it; and could every whit as much edify by worship as by belief uttered in an unknown tongue. I did not make my reason the rule of my faith, but employed it to judge what was the meaning of that written Rule or Word of God, and thus was led to form notions different from what others had taught me, without regard either to Arians or Socinians,—not agreeing wholly with either."

It is not to our purpose, to trace the events of Mr. Emlyn's life in detail, prior to the persecution which he suffered. He was settled in Dublin, joint pastor with Mr. Boyse. Here he soon came into great reputation as a preacher. He had not only a portly presence, a strong clear voice, and a graceful delivery, but his discourses were rational, persuasive, serious and pathetic. Few excelled him in prayer, and he was exemplary in the private duties of the pastoral office. Being possessed of an easy fortune, he lived in affluence; besides which he was in a station of large and extensive influence, was highly beloved by his people, and well respected by all who knew him. In 1697, he had some thoughts of openly declaring his sentiments in relation to the Trinity, and of breaking off from the congregation; but on mature deliberation, he determined not to proceed abruptly in so important an affair, nor to throw himself out of a station of usefulness. At the same time, he was resolved to embrace the first fair occasion, of declaring his opinion concerning the Trinitarian doctrine.

The first occasion was given to his persecution, by Dr. Cummins, a member of his congregation. Having observed that Mr. Emlyn avoided expressing the common opinion, and those arguments which are supposed to support it, he strongly suspected that his judgment was against the supreme Deity of the Lord Jesus Christ. This suspicion he communicated to Mr. Boyse: the consequence of which was, that they waited upon Mr. Emlyn, acquainting him with their suspicions. Being thus applied to, he thought himself bound as a Christian, to declare openly his faith in so great a point. Accordingly, he freely owned himself to be convinced that the God and Father of Jesus Christ, is alone the supreme God. At the same time, Mr. Emlyn told the gentlemen, that he did not aim to make any strife among the people of the congregation, but was willing to leave them peaceably: that if they pleased, they might choose another minister. This, however, was not to be permitted him. Mr. Boyse brought the matter before the Dublin ministers, though he knew well the narrowness of their principles, and that some of them had reflected upon his own orthodoxy. The ministers, at their first meeting, agreed to cast him off, and that he should not be permitted to preach any more; and this they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr. Emlyn then directed the deacons and chief managers of the church to be called together, when he informed them that a difference of opinion relative to the Trinity, had rendered him offensive to some who were present, and to the ministers of Dublin; upon which account, thankfully acknowledging the kindness and respect they had shown him for so many years, he desired his dismissal

At this declaration, the gentlemen who were present, were greatly surprised and grieved, and Dr. Cummins himself then wished that he had not begun the business. The ministers agreed that Mr. Emlyn should retire to England, accompanying their agreement with an imperious message, charging him not to preach any where to whatsoever place he went. Mr. E. embarked for England the next day, with great inconvenience to himself and family; and no sooner was he gone, than a loud clamor was raised against him and his opinions. He now saw that he had entered upon a dark scene, and must prepare himself for various trials. He had not been of so unsocial a nature as not to relish the society and love of his dear friends, nor was he insensible to the pangs of a sudden and violent separation. Neither was he yet so mortified to the world, as not to feel the difference between contempt and respect, between affluence and straits. Nevertheless, his convictions of what he believed to be truth, were so clear, that these afflictions never staggered his resolution of adhering to it in the midst of all discouragements. When he came to London, he found some persons who were disposed to treat him with candor and charity. This, however, was so offensive to the Dublin ministers, that they endeavored by their letters to render him as odious as possible. We cannot better express our sentiments of the conduct of those ministers, than in the language of Mr. E. himself. "If," he says, "the Presbyterians and Independents claim such a power as this, not only to reject from their own communion, but to depose from their office, such pastors of other churches who conscientiously differ from them in opinion, and to extend this to other kingdoms, forbidding them to preach there also, I think they have a mighty conceit of their own large dominion, and discover a very ridiculous ambition. I wonder who gave *them* this sovereign deposing power over their brethren, any more than the Pope his arrogated power of deposing other people's kings."

(To be continued.)

DOCTRINAL.

Calvinism.

[From the Christian Reformer.]

Calvinism inconsistent with the Character of God, and the plain Declarations of Scripture.

Trowbridge, Feb. 10, 1823.

Sir,—The thoughts contained in the following article have been suggested to me by an unlearned member of my congregation. They furnish one more proof that Unitarianism is suited to the unlearned, and that they are capable of detecting the absurdities of reputed orthodoxy. R. Wright.

All the works of God lead to the conclusion which the holy Scriptures establish, that God is self-existent and eternal, infinitely wise and powerful and good, and that he is absolutely independent and unchangeable. The justice of this conclusion all Christians, even Calvinists among the rest, admit, though some part of it, at least, is utterly inconsistent with the dogmas of Calvinism. It must be extremely difficult, if not quite impossible, to reconcile with the infinite wisdom of God, the supposition that, in consequence of the offence of Adam, soon after he had made all things very good, he had not only to alter the constitution of man, but of all the other animals, and even of the earth, and all things dependent on it, that they might be suited to the state into which man had brought himself by sinning, when he must have known from the first how soon man would transgress, and what state of things would be most proper in consequence of his becoming a sinner.—Still more difficult is it to reconcile with either the infinite wisdom or infinite goodness of God, the Calvinistic dogma, that God, who decreed the existence of all men, and none of whom could have existed had he not been pleased to give them existence, from all eternity decreed that millions of human beings should live and die in sin, and be eternally miserable, and by his absolute decree rendered their sin and misery as unavoidable as their existence, that he might shew the power of his wrath, and display his absolute sovereignty, in their unconditional reprobation and endless damnation. Were we told that God is infinitely malignant, that he is the absolute tyrant of the universe, and that he made feeling and intelligent creatures, that he might display his malignancy and shew his infinite cruelty, such a doctrine might appear credible, however incredible the existence of such an infinite monster might be, from what we discover in the creation around us, and even feel in our own hearts; but it is utterly repugnant to all our ideas of an infinitely wise and good being. Calvinism can never be reconciled with the unchangeable goodness of God; for God to became incarnate, to become a man, supposes a change in the manner of his existence; and if, as many have asserted, he actually died and was raised from the dead, he passed through some of the greatest changes we know of.—Who can think of God's being born, and of God's dying, without having the idea of a changeable God? Can the notion of his wrath being appeased and turned to grace, be maintained without supposing some change in him?

The notion that God could not forgive sins unless he received a satisfaction for them, nor save sinners unless he received the price of their salvation, is not only inconsistent with his infinite goodness, and subversive of his free grace in the salvation of sinners—it is repugnant to his acknowledged independence, to his independent sovereignty, as the absolutely supreme and uncontrolable Governor of all.

Calvinism contradicts the plain declarations of Scripture. The Scriptures declare that God is love, that he is good to all, and that his tender mercies are over all his works; that he desireth not the death of the sinner, but had rather he should turn from his evil ways and live; that he sent his Son to be the Saviour of the world; that Christ gave himself a ransom for all; and that God will have all men to be saved, and to come to the knowledge of the truth. Such is the language of Scripture, and it is perfectly consistent with the character and perfections of God, who is declared to be the Father of all. How different is the language of Calvinism! So far from teaching that God is love, it represents him as infinitely wrathful and vindictive; it restricts his love to a part of mankind, whom he is supposed to have arbitrarily chosen, and formed into a privileged order under his divine government, regarding them with all the doating fondness of a partial father; but for all the human race besides, comprising the mass of mankind who have yet lived, he has no love, they are the objects of his unconditional hatred; for them he has nothing but everlasting frowns, implacable wrath, and unrelenting vengeance. His sovereign and unconditional love to those whom he hath arbitrarily chosen and distinguished, serves to make the blackness of darkness which he hath caused to surround the unconditionally reprobated multitudes the more horrible, and to render their torments the more exquisite, as it shews that the love and hatred on his part, and the happiness and misery on the part of the chosen and the reprobated, are alike the result of divine sovereignty, irrespective of any thing either the one or the other hath done or could do, for nothing on their part could ever alter the unconditional decrees of God.

Calvinism contradicts the assertion of Scripture, that God is good to all, and that his tender mercies are over all his works.—Can it be said that he is good to those unhappy beings whom he brought into existence incapable of doing any thing that is good, or thinking even a good thought, and prone to all evil, throughout corrupt and depraved and under his curse; from whom he witholds the grace without which they can do nothing that is pleasing to him, nor cease from sin; though he requires of them what is right and good, commands them to cease from sin, and will punish them with endless and inexpressible torments for not doing it? Such, according to Calvinism, is the miserable state of the reprobated millions of mankind; and the God who hath placed them in this state, will inflict endless damnation upon them for being just what he decreed they should be, and had made it impossible they should avoid being. Where then is his goodness, where his tender mercies, to the reprobated millions of mankind? To say that God hath made the non-elect for impurity and misery; that he hath placed them in an utterly helpless and remediless state; that he hath made their utter ruin and endless misery absolutely certain and unavoidable by his unalterable decree, and then talk about his being good to them, and of his tender mercies being over them, is to add mockery to injustice and insult to cruelty. What goodness is there in the decree of reprobation? What mercy in placing creatures in circumstances which must inevitably issue in their inexpressible sufferings to all eternity? What tender mercies can be found in quenchless flames, and in the gnawing of the worm that never dies? What mercy can be felt by souls endlessly filled with unutterable and ever-increasing torments, or be acknowldeged by tongues which can never cease to curse and blaspheme?—Where can goodness and mercy be found in a system which gives existence to myriads of intelligent beings, only that they may illustrate the sovereignty of God in the exercise of the dread attribute of unrelenting wrath; which makes them sinful by the resistless law of an unalterable decree, that they may answer the destined end of their being, as eternal victims of the insatiable vengeance of him that made them, fully to shew that he can do whatever he pleaseth, and to magnify, by the contrast, the riches of his mercy towards those whom he unconditionally appointed to glory? As Calvinism leaves the non-elect no possibility of escaping the wrath to come, no means of obtaining the favor of God, no power of doing right or of avoiding sin, but binds them in the adamantine chains of God's absolute decrees as fuel for eternal fire, and subjects them to sin as the means of preparing them for the quenchless flames, it is evidently opposed to all the Divine attributes, and to the positive declarations of Scripture, that "God is love," that "he is good to all, and his tender mercies are over all his works."

[To be continued.]

Innocency of Involuntary Error.

Dr. Sykes, in his vindication of the innocency of involuntary error, following strong but just remarks of Chillingworth.

"If men suffer themselves neither to be betrayed into their errors, nor kept in them by any sin of their will; if they do their best endeavors to free themselves from all errors, and yet fail of it through human railty; sowell am I persuaded of the goodness of God, that if me alone should meet

a confluence of all such errors of all the protestants of the world, that were thus qualified, I should not be so much afraid of them all, as I should be to ask pardon for them. For, to ask pardon for simple and purely involuntary errors, is tacitly to imply that God is angry with us for them; and that were to impute to him the tyranny of requiring *brick* where he gives no *straw*, of expecting to *gather where he strewed not, to reap where he sowed not;* of being offended with us, for doing what he knows we cannot do."

CHRISTIAN REGISTER.

BOSTON, JUNE 14, 1828.

The Boston Recorder of yesterday, in an article entitled *Unitarian Anniversaries*, speaks of the share which the Unitarians have in the Bible Society, Society for the Suppression of Intemperance, &c. and proceeds with the following paragraph in relation to the "Society for propagating the gospel among the Indians and others in North America."

"*The Society for propagating the Gospel*, hitherto embracing members and officers both of the Orthodox and Unitarian faith, did not hold any public meeting on Election week. But we understand that the Unitarians secured to themselves a majority in the executive department for the ensuing year; and that two Orthodox gentlemen, who were appointed to office, declined acting. The consequence is, that for the present no appropriations or payments of missionaries can be made, and a special meeting will probably be necessary. The funds of the Society are said to be about $30,000."

It seems here to be intimated, by the expression "secured to themselves a majority," &c. as well as by the account of the resignation of certain orthodox officers, that an act of unfairness and injustice had been committed by the Unitarian members of this society, and that the community must in consequence suffer a wrong.

Now we do protest, decidedly and solemnly, against such attempts as these, at casting an odium on the doings of men of a high and fair name among us, and who have uniformly proved themselves to be governed by honorable and high Christian principles. We appeal to the editors of the Recorder to say, from their hearts as Christian men, if they are not sensible of the almost certainly unjust influence of this paragraph, on the minds of those unacquainted with circumstances. Does a review of the thing sit easy on their consciences? Do they really feel, and can they honestly say, that they have in this violated no Christian law? By what rule of propriety or right is it, we ask, that the orthodox would monopolize all the influence and authority in the management and appropriation of funds designed for the general good? What right have they to complain if a majority of the *officers*, and even the *missionaries*, should occasionally be Unitarian? Have they not been almost exclusively orthodox for many years past? Have they the assurance to claim a continued influence from *prescription*? The members of the society will form their own opinions, how far the resignation of orthodox officers is ominous of any plans of future influence or monopoly.

As the Recorder has brought up the subject of societies, in the management of which the orthodox and Unitarians participate, we take the liberty to ask the editors of that paper to give us (we presume they can do it) a full and undisguised statement of the late management of the "Scotch Commissioners'" Society,—the list of members sent out to Scotland for appointment,—the reasons of the negative on some nominations,—and, if they please, the correspondence which passed between individuals here, and the appointing authorities abroad.

We know not that any thing unfair or dishonorable was practised; but, as some circumstances have an unfavorable appearance, it might perhaps satisfy the public mind to have a fair and full *expose* of the whole business.

Boston Sunday School Society. A Quarterly Meeting of this Society was held on the evening of the 4th instant, in the Berry-street Vestry. There was a very full meeting, consisting of teachers and others interested in Sunday Schools. The Rev. Dr. Tuckerman, President of the Society, presided, and opened the meeting with prayer; after which, the records of the previous Quarterly Meeting were read, and a motion made to defer the subject under consideration at the last meeting. The meeting was then addressed by a number of gentlemen, who gave some interesting statements respecting the comparative advantages of *oral* instruction, and lessons repeated from memory. The superiority of the former over the latter mode was very happily explained and fully illustrated; and the information given was calculated to aid the teachers, and call their attention to the most important subjects of Sunday School instruction.

Calcutta Mission. Our readers are referred to a communication of Rev. Dr. Tuckerman, which we have inserted this week, and to some interesting extracts accompanying it, from the Second Memoir of the Calcutta Unitarian Committee. They show that Unitarian Christianity, though it cannot yet boast of any very splendid triumphs, or any thing very extraordinary or striking in its progress, yet its progress and the result of the efforts in its favor, are in a high degree encouraging.

Great and gifted minds, both European and Hindoo, are warmly attached to its principles, and devoted to its inculcation; and every day furnishes fresh evidence of the better adaptation of Unitarianism, than any other form of Christianity, to the state of character and belief among the native Hindoos.

Branch Churches. We have heard of *associated* churches, and of *colonizing* churches, the offspring of which, might, perhaps, be properly styled *branches;* but these, as far as we have noticed, are confined to the same town, or city. We were at a loss, therefore, what meaning to attach to the following paragraph, in the last Christian Watchman.

"*The Hingham Branch* of Second Baptist Church in Boston is growing. On the last Lord's day, Rev. Mr. Knowles baptized 12 at Hingham, and three others also were received."

Ordination at Amesbury. We understand that the ordination of Rev. David Damon, at Amesbury, will take place on Wednesday, the 25th day of the present month.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, from the ladies of the Second Parish in Marlborough, to constitute their Pastor, the Rev. Seth Alden, a life member.

ORIGINAL COMMUNICATION.

For the Christian Register.

MR. REED,—

I send to you the second memoir of "The Calcutta Unitarian Committee." I suppose that it is not generally known among us, that this committee, in conjunction with others who have recently united with them, have formed themselves into an association, for the purpose of obtaining information of the state of religious opinions in India, and of extending sympathy and encouragement to individuals, and to small numbers wherever they may be found, who are inquiring for religious truth, or, having found it, are disposed to accept their sympathy. This memoir is not designed to give information *abroad* of the state of the Unitarian mission in Bengal; but only to diffuse information there of the state and objects of the proposed association. It will, however, I think, be interesting to the readers of the Christian Register; and by printing portions of it in successive numbers of your paper, you will oblige your friend, J. TUCKERMAN.

Two years have elapsed since the publication of the "Brief Memoir respecting the Establishment of a Unitarian Mission in Bengal," which contained the first announcement made to the Indian Public, that such an object was contemplated, and that measures were in progress for its accomplishment. A Unitarian Mission had not then been established in Bengal, but it has since gone into operation, and its friends in India, in England, and in America, expect more information than they have yet received respecting what has been done, what is now doing, and what is proposed to be done for the promotion of its objects. The Calcutta Unitarian Committee, which has been chiefly instrumental in calling the attention of Unitarians to the subject of a Foreign Mission, and which can alone be employed in this country, in directing its operations and superintending its details, as the proper organ for communicating the information required, present the following Report.

I. Co-operation of Foreign Unitarians.

The Committee, at their institution in 1821, deemed it their first duty to endeavor to secure *foreign aid*, convinced that such co-operation was necessary to the permanent prosperity of a Unitarian Mission to India. All other Protestant Missions derive the chief part of their resources from abroad, and all religious and philanthropic institutions, except Missionary ones and those patronized by the government, are found to languish for want of support—an effect which arises from the comparatively small number of Europeans resident in India, and the constant fluctuations of English society; and which would be felt in a still higher degree in the case of a Unitarian Mission not enjoying foreign support, in consequence of the still smaller number of Unitarians, their liability to the same fluctuations, and the total want of sympathy with them among the professors of other Christian denominations. The Committee therefore lost no time in opening a correspondence with the English and American Unitarians, with a view to secure their assistance in the establishment of a Unitarian Mission in Bengal, and thus to give full efficiency to their own exertions for that purpose; and they are happy to announce that they have in some degree succeeded, although after a greater delay than was originally anticipated.

For several years before the existence of this Committee, the English Unitarians had their attention called to British India by the exertions of Mr. William Roberts at Madras, but the interest excited in favor of a Foreign Mission was apparently limited and feeble; and the correspondence of this Committee did not produce any better effect, until the publication in England, at the expense of the London Unitarian Fund, of the answers to Professor Ware's questions, of which an edition was distributed gratis among Unitarian Ministers throughout England. In the early part of the year 1825, J. R. Freme, Esq. of Liverpool, remitted 35*l.* as a donation towards the support of a Missionary from several friends at Liverpool and Manchester, of which 20*l.* was added to the Chapel Fund, and 15*l.* to the Fund for General Purposes; and about the same time a public subscription, in aid of the Calcutta Mission, was opened in England, which ultimately amounted to 1579*l.* 2 2. In May, 1825, the British and Foreign Unitarian Association was formed, of which the promotion of Foreign Missions is one of the specific objects, there being a Foreign Secretary appointed, to conduct the correspondence and manage the details belonging to that department. One of the first acts of this Association was, a pledge to contribute 100 Rupees per month towards the support of a Unitarian Missionary for five years certain, with instructions to draw on their Treasurer for 100*l.* which however it was not deemed advisable to do. In January, 1826, a remittance was received of 200*l.* for General Purposes and of 15*l.* towards the support of a Missionary, which was also added to the General Fund; and in May last the whole of the funds collected in England were received, amounting with interest to Sa. Rs. 17,091 9 8, of which Sa. Rs. 1500 were for the support of a Missionary, Sa. Rs. 1562 1 8 in aid of the contingent expenses of the Mission, and the remainder towards the erection of the Chapel. In the letters which accompanied this remittance, the British and Foreign Unitarian Association engaged to remit annually Sa. Rs. 1500 for the support of a Missionary, and Sa. Rs. 500 in aid of the Fund for General Purposes, the last mentioned contribution not to commence till the expiration of two years. The interest excited among the English Unitarians in favor of a Foreign Mission appears to be very general, embracing almost every congregation belonging to the denomination; the Unitarian periodical works advocate the cause of the Calcutta Mission; and sermons have been preached by some of the most distinguished ministers in furtherance of its objects. The correspondence on the part of the English Unitarians with this Committee has indeed been very tardy and irregular, but the sincere and general interest felt in the objects of a Foreign Mission is shown by the liberality of the pecuniary aid they have afforded, and by the number of individuals in different parts of the kingdom, whose subscriptions have contributed to swell the amount. The Committee are happy to state that, amongst others, Mr. Belsham, the bosom friend and co-adjutor of Dr. Priestley and Mr. Lindsey, with whose names his will be associated in the grateful recollection of every friend of pure Christianity, has lived to witness the commencement of a Unitarian Mission in India, and to express his ardent aspirations for its success.

The friends of Unitarian Christianity in India will perceive from the preceding statements, that the English and American Unitarians have adopted different plans in regard to foreign objects, the former having combined the prosecution of them with domestic objects by one and the same association, and the latter having made them the business of a distinct Society. On the one hand, there is danger from the existence of two societies, one for domestic and the other for foreign objects, that an impression of opposition between them may be created; an effect which this Committee should deeply regret to witness, because they are convinced that the prosperity of the denomination in England and America will be the surest guarantee for the effectual prosecution of a Foreign Mission, and that the success of a Foreign Mission will have a most beneficial influence upon the state and character of the denomination in those countries: on the other hand, there is a danger from the multiplicity of the objects of one Society that details will be neglected, the evils of which the Committee, in communicating with their English brethren, have already had occasion seriously to lament. Each plan is probably best adapted to the circumstances of the denomination in the country where it has been adopted; and while the Committee venture to express the hope that the evils of both will be avoided, they gratefully acknowledge the liberal and generous aid which they have received from Unitarians, both in England and America. It is true that they have not rushed with a rash and impetuous zeal into the business of Foreign Missions. Most of them were probably at first inimical or indifferent to the object; then they learned to call in question the grounds on which their hostility or apathy rested; they inquired and obtained information; they reflected on the facts placed before them, and discussed the subject in public and in private, in conversation and by correspondence, from the press and in the pulpit; and finally they have acted with a zeal and liberality which are well fitted to encourage and stimulate Unitarians in India. It may be regretted that they did not sooner perceive the Christian duty they owe to heathen countries; but none can justly reproach them for it, for, until within the last twenty or thirty years, nearly the whole Protestant Church was equally neglectful of this high duty, and Unitarians even now have left some branches of that Church behind them in this good work. It may be regretted that much valuable time has been lost, and that, in the interval, some friends to the cause of Unitarian Christianity in India have grown cold; but it could not be expected that English and American Unitarians would give their active support to a Foreign Mission before they were convinced of its practicability and utility, or that, a few having been convinced that there was a probability of permanent good being done, they could at once carry the whole denomination along with them in this persuasion. Now, however, that a deep and general interest has been excited among English and American Unitarians in favor of a Mission in this country, Unitarians here, knowing that their decision has been formed after serious and mature consideration, may depend on their zealous and persevering co-operation, with a degree of confidence which could not previously have been possessed.

Having thus secured the co-operation of those Christians in England and America who assume the distinctive appellation of Unitarians, the Committee propose to avail themselves of the opportunity afforded by the publication of this Report, to open a correspondence with the Presbyterians of Ireland, many of whom are known to be Anti-Trinitarians; and with the Free-Thinking Christians in England, who are all Unitarians; with the Unitarians at Geneva; and in Transylvania on the continent of Europe; and with the Christian Connexion, and the Society of Friends, in the United States of America, most of whom are stated to believe in the simple unity of God. Individuals belonging to several of these bodies of Christians have already written to some of the members of the Committee; and it is hoped that most of them will be disposed, according to their ability, to contribute their aid for the promotion of education in India, under the superintendence and control of this Committee.

OBITUARY.

REV. DR. ABBOT. Our churches, and the cause of Christian catholicism and piety, have sustained another severe loss, in the death of the amiable and excellent Dr. Abbot. The circumstances of his decease are somewhat particularized in the article which we here give, from the New-York Statesman.

We have been favored by a correspondent in New-York, with a brief statement of the particulars attending the decease of Dr. A., but as these particulars are mostly stated in the account below, we omit giving them.

Died on board the ship Othello, from Charleston, on Saturday last, the 7th instant, the Rev. ABIEL ABBOT, D. D. Pastor of the Congregational Church in Beverly, Mass. aged about 60. The circumstances attending Doct. Abbot's death are peculiarly afflicting. He had been passing the cold season in Carolina and Cuba, for the benefit of his health, which was greatly improved; and he was hastening home to the circle of his friends, to the bosom of his beloved family, and the flock of his charge, to whom he was extremely endeared.

The passengers in the Othello state, that Dr. Abbot arrived at Charleston from the Havana about the first of June; that on Sunday week, he preached in the former city, and on Monday last embarked for New York, in good health and spirits. On Tuesday he was seized with a pain in his head, and continued ill for the remainder of the passage, though his case was not deemed dangerous. He was so well on Saturday morning, as to dress himself, and go upon deck, where he expired at half past 12 o'clock, just before the packet came to anchor at the quarantine.

Circumstances unneccessary to be detailed, prevented the body of Dr. Abbot from being brought to this city for interment, and from receiving that tribute of respect which his friends were anxious to pay. At 1 o'clock, yesterday afternoon, his remains were deposited in the cemetry, at the Quarantine Ground on Staten Island. An appropriate funeral service was performed by the Rev. Mr. Miller, in presence of the little group, who were permitted to attend the obsequies.

Kindred pursuits and feelings, sympathy in a common misfortune, and that friendship which is so soon matured by fellow-travellers in a strange land, made the writer of this notice intimately acquainted with the estimable character, the elevated sentiments, and social virtues of Dr. Abbot. None possessed a sounder head or warmer heart. But this is not the place for eulogy. The biographical sketch of a man, who filled so large a space in society, requires a less feeble pen than that of him, who attempts this tribute to the memory of his friend, and who perchance

"Shall shortly want the generous tear he pays."

STATE LEGISLATURE.

SENATE.

Friday, June 6. Jabez Hall was chosen Maj. Gen. of the 7th Division Militia, in concurrence with the House.

The Treasurer was directed to lay before the Senate, a statement of the general condition of the Treasury.

Bills to incorporate the Plymouth Savings Institution—the Topfield Academy—the Springfield Bank, additional—were reported and ordered to a second reading tomorrow.

Saturday, June 7.—A communication was received from the Treasurer, giving a general view of the present condition of the Treasury, which was read and ordered to be printed.

The additional bill to establish the terms of the Supreme Judicial Court, was read once and ordered to a 2d reading on Monday.

Bills to incorporate the Springfield Bank, additional; to incorporate the Plymouth Institution for Savings, passed to be engrossed.

Monday, June 9.—The following bills passed to be engrossed—(additional) to incorporate the proprietors of the Branch Church in Salem; to incorporate the Mumford River Association; the Revere Copper Company; (in addition) to incorporate the President, Directors and Co. of the North Bank; to regulate actions in which Boston shall be a party; the Ipswich Manufacturing Company; the Boston Water-power Cordage Manufactory; the N. E. Soap Stone Company; the Lead pipe Manufacturing Company.

Report of the Board of Directors was read, and referred to the committee on Railways and Canals—sent down—came up concurred.

Tuesday, June 10. Mr. Lincoln, from the committee on Railways and Canals, to whom was referred the report of the Board of Directors of Internal Improvements, reported a resolve recommending an appropriation of money, to enable the Board to complete the business of their appointment, which was read once, and assigned to tomorrow for a second reading.

Various petitions were referred to the next session.

The vote amending the resolve for the pay of the Council, Senate, and House of Representatives, was reconsidered, and the bill, as originally reported, was assigned to tomorrow for a second reading.

Wednesday, June 11. The following bills passed to be enacted:—

A bill to incorporate the Ipswich Manufacturing Company.

—— to incorporate the Plymouth Institution for Savings.

—— in addition to the act incorporating the President, &c. of the Springfield Bank.

—— in addition to the act incorporating the Proprietors of the Boston Theatre.

—— to incorporate the Chelmsford Glass Company.

—— in further addition to the act incorporating the Proprietors of the Branch Church in Salem.

—— requiring the publication of an annual statement of County Receipts and Expenditures.

A resolve passed in favor of the Committee on Accounts.

Thursday, June 12. A bill ceding to the United States jurisdiction of sites for Lighthouses on Dumpling Rock, Nobsque Point, and at the entrance of Edgartown harbor.

—— to incorporate the Greenfield Academy for Young Ladies.

—— to incorporate the Trustees of the South Reading Academy in the county of Middlesex.

—— to incorporate the Widows' Society in Boston.

—— to change the names of the several persons therein mentioned.

—— to incorporate the Revere Copper Company.

The committee on Matters of Probate and Chancery reported an order, which was agreed to.

Messrs. Sprague and Lewis were appointed a committee, with such as the House might join, to inform the Governor that the two Houses had passed upon all business that it was necessary to act upon at the present session, and to request his Excellency to prorogue them to the first Wednesday in January next.

The Governor shortly afterwards, by a message delivered by the Secretay, informed the Senate that he had approved of thirty-four acts, the titles of which were read by the Secretary, and that in compliance with the request of the two Houses, they were prorogued to the day above named.

HOUSE OF REPRESENTATIVES.

Friday, June 6. Resolves were reported and passed on petitions of Caleb B. Allen; of Selectmen of East Bridgewater; and of Cyrus Leland.

The petition of H. A. S. Dearborn for a session to the U. States of the jurisdiction of two sites for lighthouses, was referred.

Messrs. White, Eddy and Holman, were appointed a committee, to consider whether any alterations are necessary in the law for the government of the State Prison.

Saturday, June 7. Mr. White of Salem, from the Committee of Finance, reported a resolve on the petition of Thomas Harris, Warden of the State Prison, making an appropriation of $10,000, for the new prison, which was ordered to a 2d reading.

On motion of Mr. Shaw, the Committee on Probate matters were directed to consider the expediency of imposing a tax on Probate proceedings, for the purpose of raising a revenue to cover the expenses of the Probate Court, to report at the next session.

The bill to provide for the choice of Presidential electors, was reported by Mr. Phillips, with sundry amendments, making the law temporary, applying only to the coming election, which amendments were adopted, and the bill passed to be engrossed as amended.

Monday, June 9. A Report of the Board of Directors of Internal Improvements was committed to the Committee on Roads and Canals.

The Bill to incorporate the President, Directors & Co. of the Nashua Bank, was read a 3d time, and passed to be engrossed.

The bill relating to the punishment of convicts, who may be sentenced to solitary imprisonment and confinement to hard labor, was referred to the next session.

Tuesday, June 10. Mr. Wheeler, from the committee on Agriculture, relative to the act providing for the use of broad-rimmed wheels, reported that the subject be referred to the next session—which report was accepted.

On motion of Mr. Bigelow, of Boston, it was

Ordered, That Messrs. Bigelow of B. Holden of C. Denny of L. Tarbell of L. and Deane of S. be a committee to consider and report at the next session of this General Court, whether any, and what measures it may be expedient to take in relation to the sale or the suppression of Lottery Tickets.

Bills passed to be enacted—Directing the mode of choosing Electors of President and Vice President of U. States; in addition to "an act entitled "an act to establish the terms of the Supreme Judicial Court."

Wednesday, June 11. The roll of the committee on Accounts, amounting to $24,363 62, came from the Senate, with a Resolve for paying the same, passed for concurrence.—Read and concurred.

The bill to incorporate the Berkshire and Hudson Rail Road Company was referred to the next session.

On motion of Mr. Russell, of Boston, the report of the committee on the Judiciary, granting reference to the next session on the petition of Rufus Davenport, was taken up, and the same was accepted.

On Thursday the Legislature was prorogued to the first Wedesday in January. Among the other doings of the session, three new Banks have been granted, and the charters of two enlarged.

The seats of the Representatives' Chamber are to undergo a new arrangement. The Speaker's Chair is to be placed before the centre window on the N. side of the Room.

SUMMARY.

Tribute of Respect. A late number of the *Lowell Journal* contains the following letter and reply.

To the Rev. JOHN T. KIRKLAND, *D. D. LL. D. the late President of Harvard University.*

REV. AND DEAR SIR,—We, the undersigned alumni of Harvard University, in the County of Middlesex, deem it to be no more than an act of mere propriety or courtesy, to express to you our feelings, on your departure from an office, which you have filled with such eminent usefulness and honor. As citizens, we cherish a lively gratitude for the good influence the community has derived

from your fair fame, and your faithful services in the cause of improvement. As Christians, we cannot forget how much we owe you, for pure, enlightened, and sound instructions in the truths of our holy religion—for those interesting exhibitions of those momentous subjects, which have won upon the heart, while they have filled the mind with enlarged and elevated views. As graduates of the University, which has had the felicity to be conducted under your auspices, we thank you with all our hearts, for the wise, able services, which in that elevated station you have rendered to the place of our education; whose fame and usefulness we shall ever cherish among the objects most precious to us, and the continued prosperity of which, is one of our fondest objects of desire.

Be assured, dear Sir, that to those of us, whose academic course fell under your presidency, that period will always present the happiest remembrances of the paternal kindness, the urbanity and fidelity, with which instruction, council and discipline were administered; and of the benevolent firmness which watched, with assiduous care, over the best interests of that forming season of life. The resignation of an office, which has been held so worthily and faithfully, is to us an occasion of painful interest,—but we rejoice to believe that the evening of your life will be brightened by that gratitude, affection, and respect, which, in a community like ours, cannot fail, we trust, to be rendered to one who has spent life in deserving well of literature and religion.

Accept, dear Sir, the assurance of our most grateful and respectful regards, our heart-felt sympathy, and our ardent wishes for your best welfare and happiness. *May 8th*, 1828.

To this address, signed by a large number of graduates of the University, from every part of the country, the following answer has been returned:—

BOSTON, May 19th, 1828.

To the Gentlemen Graduates of Middlesex.

I am greatly obliged by your strong expression of interest on my leaving the office, which I have had the honor to hold.

If I have discharged the duties of this responsible station, so as to satisfy the reasonable expectations of this community, I must account myself very happy.

It is indeed cheering to believe, that, as a Christian Teacher, one has contributed in any degree to form the mind to a right faith, and the heart to a love of truth and goodness. It is flattering to perceive, that you regard with complacency the services I rendered to the University, and the personal benefits you received under my administration.

I cannot be insensible to the many proofs you offer of affection and respect, and beg you to be assured of the lively satisfaction I shall ever take in your merit and success.

I am, Gentlemen, your most affectionate friend,
JOHN T. KIRKLAND.

Child's Botany. A little volume, called Child's Botany, has been recently published by Mr. S. G. Goodrich. It is considered as supplying an important deficiency in the department of books for the education of youth. The Evening Bulletin, notices it in the following terms:—

"It is very happily adapted as a guide to the elements of an interesting and a highly useful branch of human knowledge. The leading principles of the science are illustrated by well drawn plates, and by definitions so simple and attractive, that children of very moderate capacity may soon be enabled to understand, by the aid of some trifling parental direction, all the outlines of the history and properties of plants—thus opening a way to a more thorough investigation of the subject."

REVOLUTIONARY WORTHIES. At the late dinner given in this city to our respected citizen, Hon. DANIEL WEBSTER, after drinking the health of the President of the United States, the following sentiment was proposed, in allusion to Mr. Webster.

"*Our distinguished guest.*—Worthy the noblest homage which freemen can give, or a free man receive,—the homage of their hearts."

The sentiment was received with great applause. In addressing the company, Mr. Webster alluded to the course he had pursued in relation to the leading questions which had come before Congress during the past session, on some of which he had differed from his colleagues. He then proceeded with the following remarks, in reference to the bill making provision for the surviving officers and soldiers of the Revolution.

On some other subjects, Mr. President, I had the good fortune to act in perfect union with my colleague and with every Representative of the State; on one especially, the success of which I am sure must have gratified every one who hears me. I could not, Sir, have met this meeting here—I could not have raised my voice in Faneuil Hall—you would have awed me down—if you had not, the pictures of Patriots which adorn these walls would have frowned me into silence, if I had refused either my vote or my voice to the cause of the officers and soldiers of the Revolutionary army. That measure, mixed up of charity and mercy, is at last accomplished. The survivors, among those who fought our Revolutionary battles, under an engagement to see the contest through, are at length provided for, not sumptuously, not extravagantly, but in a manner to place them, in their old age, beyond the reach of absolute want. Solace, also, has been administered to their feelings, as well as to their necessities.—They are not left to count their scars, or to experience the pain of wounds inflicted half a century ago, in their country's service, without some token, that they are yet held in grateful remembrance. A gratifying proof of respect for the services of their youth and manhood quickens the pulsations of patriotism, in veteran bosoms; and as they may now live beyond the reach of absolute want, so they will have the pleasure of closing life, when that time for closing it shall come, which must come, with the happy consciousness of meritorious services, gratefully recompensed.

The following patriotic allusions are from the address of Mr. Everett, at the late dinner in Fanuel Hall.

"There is on earth no land like New-England. You and I, Mr. President, have traversed in company some of the fairest portions of the old world.—I appeal to you that I speak the truth. If the face of the globe contains a spot, on which the marks and vestiges of a better population are found; on which more monuments have been reared to the social and moral virtues; on which more is done or is doing for the well being of the great mass of the community; where a community is gathered of which one had rather be a member or a servant; where he would prefer to live, and dying, to leave his children, I know not that spot,—I wish not to know it."

Massachusetts Medical Society. At the annual meeting of the Fellows in the Massachusetts Medical Society, held on Wednesday, June 4, 1828, the following gentlemen were chosen Counsellors for the ensuing year, viz:

For Suffolk—Drs. Wm. Ingalls, John Dixwell, James Jackson, Benjamin Shurtleff, John C. Warren, John Gorham, John Randall, Geo. C. Shattuck, John B. Brown, Walter Channing, Jacob Bigelow, George Hayward, Enoch Hale, Jr. Solomon D. Townsend, John Ware, Zabdiel B. Adams, David Osgood.

For Essex—Drs. Benjamin L. Oliver, John D. Treadwell, James Gardner, Richard Hazeltine, Nathaniel Bradstreet, Joseph Kittredge, Jeremiah Spofford, Abel L. Pierson, Andrew Nichols, Joseph Torrey, Thos. Manning.

For Middlesex—Drs. Amos Bancroft, Calvin Thomas, Abiel Heywood, Rufus Wyman, James P. Chaplin, Thomas Bucklin, John Walton, Abraham R. Thompson, Zadock Howe, John Hart.

For Worcester—Drs. Amos Haskell, Stephen Batchelder, Jr. John Green, Daniel Thurber, Benjamin F. Heywood, John Homans, Charles W. Wilder, Amos Parker.

For Hampshire—Drs. Elihu Dwight, Alpheus F. Stone, John Stone, Joseph H. Flint, S. W. Williams, David Hunt.

For Berkshire—Drs. H. H. Childs, R. Worthington, W. H. Tyler, C. Worthington, R. Fowler, B. Rogers.

For Norfolk—Drs. Amos Holbrook, Nathaniel Miller, John Bartlett, Robert Thaxter, Samuel Burbee, Jeremy Stinson, Ebenr. Alden.

For Plymouth—Drs. N. Hayward, Hector Orr, Cushing Otis, Andrew Mackie, Ezekiel Thaxter.

For Bristol—Drs. B. Billings, Alexander Reed, —— Johnson, Josiah Bachelder.

At a meeting of the Counsellors, on the day following, the following gentlemen were elected officers for the ensuing year, viz:

James Jackson, M. D. President.
Amos Holbrook, M. D. Vice President.
John Dixwell. M. D. Cor. Secretary.
Walter Channing, M. D. Treasurer, in the place of Dr. Bigelow, resigned.
Enoch Hale, Jr. M. Librarian and Cabinet-Keeper.

CENSORS,

For the 1st Medical District, and for the Society. Drs. John Dixwell, James P. Chaplin, Rufus Wyman, John Gorham, Walter Channing.

For the 2d District—Drs. John Green, John Homans, Benj. F. Heywood, Edward Flint, Charles W. Wilder.

For the 3d District—Drs. Elihu Dwight, Joseph H. Flint, Daniel Collins, Elisha Mather, Job Clark.

For the 4th District—Drs. Alfred Perry, Wm. H. Tyler, Lyndon A. Smith, Hubbard Bartlett, Orren Wright.

A true copy from the Records.
GEO. HAYWARD, *Rec. Secretary.*

Patronage of the Arts. The sales of Season Tickets of admission to the *Athenæum Gallery* of Paintings, up to yesterday, have exceeded 4799—a number larger than that of the last year. There can be no better test of the merits of this exhibition than the patronage bestowed by the circles who visit it.

Electors of President. At a Convention from all parts of the State, holden on Tuesday evening, the Hon. SHERMAN LELAND in the Chair, it was

Voted, *unanimously*, to recommend
His Honor THOMAS L. WINTHROP, and
Hon. SAMUEL LATHROP,
As Candidates to be supported, as Electors, at large, of President and Vice-President of the United States.

Circuit Court. On Monday, before the Circuit Court of the U. S. now in term in this city, came on the trial of Capt. Alexander Drew, for killing the second officer of the vessel Drew commanded, named Clark, in September last. After the examination of several witnesses, the Court interfered, and stated that from the nature of the evidence on the part of the prosecution, the insanity of the prisoner at the time he committed the murder, was apparent; and the jury returned a verdict of *Not Guilty*, without leaving their seats.

Warren Bridge. The work on the Warren Bridge, has been commenced, and is to be prosecuted with the least possible delay to its final completion. It is expected that it will be passable before the next winter.

Penitent Females' Refuge. The Society, under whose patronage this Institution is conducted, has just published its Ninth Annual Report. The number of inmates is *thirteen*. A house has been purchased by the Society, for which they still owe a debt of $4,000.

James Perkins, Esq. has presented one thousand dollars to the Asylum for Indigent Boys, to enable that society to support its usual number of destitute children. The buildings of this society would accommodate seventy children, but its funds are hardly sufficient for more than half that number. *Bos. Pat.*

The Virginia Advocate has announced the publication of the prospectus of the Life and Writings of Thomas Jefferson, by his executor, in 4 octavo volumes, 500 pages each, at $10 in boards. The work is to contain a likeness, and a fac simile of the first draught of the Declaration of Independence.

We have pleasure in stating that on Thursday last the *Secretary of the Treasury*, on behalf of the United States, subscribed for One Million of Dollars to the Stock of the Chesapeake and Ohio Canal Company, and paid the first instalment of ten thousand dollars upon it.
Nat. Intell.

A very severe thunder storm has been experienced at Baltimore, and other places in that vicinity.—In Baltimore the lightning struck in nearly 30 places, but no lives were lost.

From Europe. London papers to May 5 have been received. The following paragraph (says the Advertiser) contains about all that we find important in relation to the affairs of the East.

Billings's Liverpool Advertiser of the 6th says, "The accounts from the East are this week of a very pacific character, and the impression has begun to prevail, that hostilities will not, after all, take place between Russia and Turkey. The advices from the British Ambassador at Vienna represent that the councils of the three Allied Powers are again in accordance, with regard to the conduct to be pursued towards Turkey. This does not go to the extent of assuring us that Russia will not occupy the provinces north of the Danube, but it at least shows that the Emperor must have given a positive pledge not to pursue hostilities for the purpose of conquest."

We believe we can confidently announce that Mr. Stratford Canning will leave town in the course of the ensuing week to proceed to Corfu, to join the French and Russian Ministers, in compliance with the request transmitted to our government through Lord Granville. *Standard.*

Capt. Clapperton. It appears that the death of this gentleman was not occasioned by assassination, as reported, but by dysentery. Richard Lander, the servant of Capt. Clapperton, has arrived in England, and says that Capt. Laing was reported to have been in Timbuctoo in March, 1827. He gives the following details respecting Capt. Clapperton.

Capt. Clapperton died on the 13th April, 1827, at Sockatoo, where he had been detained for five months, in consequence of the Sultan Bello of Sockatoo not permitting him to proceed on account of the war between him and Bornou. He had waited there in hopes of getting permission to go on to Timbuctoo, and lived in a small clay hut belonging to the Sultan's brother. He was attacked with dysentery, and latterly fell away rapidly, and became much emaciated. He was buried at a small village, (Jungali,) five miles to the S. E. of Sockatoo, and followed to his grave by his faithful attendant and five slaves. Lander then journeyed to Badagary, which occupied him seven months, and was taken off the coast by Capt. Laing, of the merchant brig Maria, of London, in January, 1828. He confirms the account that Mungo Park was lost on a reef of rocks which runs from the island of Busa (or Boussa) in the Niger. Park got on the reef, and was unable to get off When the natives saw him, they came down and fired on him and his party. Three black slaves and two white companions threw themselves in despair into each other's arms into the river, and perished. Capt. Clapperton's servant also states, that Park's son died at five day's journey in the interior from Accra, in January last.

From the Calcutta Government Gazette of Dec. 3.

China. We have been favored with advices from China and from the north of India, which concur in stating, that the rebellion in Chinese Tartary has been suppressed, by the arms and influence of China. The intelligence from the Himalaya rests upon the authority of letters from Shalkur, which state, that the Chinese had completely beaten the Tartars, many of whom were actually fugitives in Lehdakh, a State, however, that is little likely to afford them an asylum, being itself under the powerful control, although not the absolute dominion, of China. The news from China is more detailed.

After three repeated defeats by the Chinese, the Tartars were unable to meet them in the field, although the leader, Changke-ark, effected his escape, much to the dissatisfaction of his Imperial Majesty. These successes were followed by the capture of Khoten, and finally of Yorkhead, when eleven leaders of the insurgents were put to death, as victims to the spirits of the Chinese officers, who had fallen in the course of the war. The Imperial army had thence advanced to Cashghar, from which place accounts, dated the 20th July, state, it was on its return, after leaving a sufficient force to garrison the Mohammedan cities. The head of the insurrection had effected his retreat into some foreign territory, in a state of utter destitution, and deserted by all his followers. As a mark of the Emperor's generosity, he had remitted the annual contributions from the conquered cities, it is pretended in consideration of the devastations of the war; but this act of liberality furnishes reason to suppose, that the tranquillization of the Tartars has been effected, as much by concession on the part of the Chinese Government, as by the valor of its troops. The reestablishment of Chinese influence along the tract of country from the desert of Kobi to Cashghar, renews a barrier more insurmountable than the peaks of the Himalaya, to the progress of civilization and commerce, which, without such interposition, might, at no very distant period, bring into frequent contact the Steppes of Tartary and plains of Hindustan.

Extract of a letter to the Editor of the Statesman.

"*Havana, 19th May*, 1828. At this time an epidemic is raging to a wonderful extent. The Spaniards call it the Dengue—'tis attended with a violent pain in the head and limbs. At present it is not considered very fatal, but the Physicians are of opinion that it will assume a more malignant type when the rainy season commences. You can hardly form an idea of its prevalence—I may say at a moderate estimate, that one half of the population of this city are now afflicted by this disorder. Many of the stores and places of business, where 20 or 30 persons are usually employed, are now closed, every one being confined by sickness. Of yellow fever there are not many cases at present."

On the 6th ult. eighteen persons were tried at Hayti, for conspiracy against the government, five of whom were condemned to be shot on the 28th. The five were all of a family. The father, an old gentleman of eighty-seven, was however, reprieved on acount of his advanced age.

The brig Ann Eliza Jane, of New-York, has been confiscated by the Government of Hayti, together with her cargo, in consequence of having false money of the country on board.

Installation in Charlton. The installation of Rev. Edward Turner over the Unitarian Society in that town, will take place on Wednesday next. Sermon by Rev. Mr. Walker, of Charlestown.

MARRIAGES.

In Roxbury, Mr. Ezekiel D. Dyer, formerly of Abington, to Mrs. Rebecca Morse.

In Charlestown, Joshua R. Seaver to Miss Harriet Johnson, both of Charlestown.

At Lechmere Point, Cambridge, Mr. Barnabas Binney to Miss Jane Binney.

In West Cambridge, Mr. Eleazer Homer, jr. of Boston, to Miss Louisa Wellington.

In Newton, Mr. David Stone, of Cambridgeport, to Miss Martha Stone.

In Dedham, Capt. Sylvester W. Talbot to Miss Margaret Guild.

In Salem, Mr. William A. Ropes to Miss Sarah Saul, daughter of the late Capt. Joseph S.

In Andover, Rev. Edward R. Tyler, pastor of the South Congregational Church in Middletown, Con. to Miss Ann Murdock, daughter of the Rev. Professor James Murdock.

In Scituate, by Rev. Mr. Allen, of Pembroke, Mr. George M. Allen to Miss Hannah E. Otis; on Sunday morning last, by Rev. Mr. Thomas, Mr. Freeman Merrit to Miss Hannah Clapp; on Sunday evening last, by Rev. Mr. Thomas, James L. Otis to Miss Almeda Colman; Mr. Noble E. Jenkins to Miss Mary Ann Prouty—all of Scituate.

In Lincoln, Rev. William L. Stearns, of Stoughton, to Miss Mary Munroe, of L.

In Haverhill, Warner Whittier, Esq. to Mrs. Ann B. White; Rev. Aaron Warner, of Medford, to Mrs. Mary Hardy; Rev. James Bates, of Newton, to Miss Emily Atwood.

In Waldoboro', Capt. Thomas Farnsworth, to Miss Almira H. Willet.

In England, Francis Godophin D'Arcy, Marquis of Caermarthen, (son of the Duke of Leeds, and heir apparent) to Lady Hervey, daughter of Richard Caton, Esq. of Baltimore, and grand-daughter of the venerable Charles Carroll, of Carrollton.

DEATHS.

In this city, Mr. John Howe, surveyor, aged 64; Abby Presbrey, only child of Silas and Mary Jane Allen, aged 10 months; Miss Elizabeth C. Miller, 20; Mr. Owen McGarahan, 28; Mrs. Mary Boyd, 64; Mrs. Susan Henley, 44.

On Saturday, (drowned) Mr. Josiah Geun, of Provincetown, aged 33.

In Charlestown, Mr. Jonathan Teel, aged 74, one of the few surviving heroes of the Lexington and Bunker Hill engagements.

At Jamaica Plains, Harriet Maria Prescott, only child of Lieut. Jona. P. of the U. S. army, aged 6 months.

In Beverly, Thomas Stevens, Esq. aged 58.

In Stoughton, John Drake, Esq.

In Plymouth, Mrs. Bathsheba Holmes, consort of the late Mr. Elnathan Holmes, aged 86; Mr. Seth Clark, aged 61.

In Carver, Mr. Israel Dunham, aged 86.

In Hadley, very suddenly, William Erastus Ward, son of Samuel D. Ward, Esq. aged 16.

In Portland, Mr. James Pool, aged 81.

In Brunswick, Me. very suddenly, Mrs. Maria, W. Allen, wife of President Allen, and daughter of the late President Wheelock, of Dartmouth College, aged 41.

In Hampden, Me. Mrs. Sarah, wife of Gen. John Crosby, aged about 70.

In Augusta, Me. Rufus Chandler Vose, Esq. to Miss Mary Bridge, daughter of the Hon. James Bridge.

In Bartlett, N. H. Hon. Obed Hall, aged 70.

In New-York, Lieut. Frederic W. Smith, of the U. S. Navy.

In North-Carolina, at the residence of Fielding Leathers, Esq. Rev. Samuel Garrard, of the Methodist Church.

On board the ship Nile, Edward White, of Boston, aged 18.

At St. Jago de Cuba, 30th April, 1828, Nathan Kenny, of Orleans, Mass. seaman on board the brig Henry, of Salem.

In Marseilles, April 16, Daniel Sheldon, Esq. formerly Chief Clerk in the Treasury Department, and afterwards Secretary of Legation, and occasionally Charge d'Affaires of the United States.

CAUTION.

THE public are cautioned against a Counterfeiter who is travelling in the country, imposing on the public a Medicine in imitation of *Gordak's Physical Drops*, which he offers as the genuine, though it is an entire imposition. The said man is a foreigner, quite short, and pock-marked—and has offered the Medicine at a less price than the genuine is sold for.

Those who have been already imposed on, are cautioned against vending the same.

The genuine may be had at wholesale, by appointment, of the sole agent, JOHN MARSH, No. 96 and 98 State-street, and at retail by most of the apothecaries in the city, and generally at the country stores throughout the New-England States.

June 14. WILLIAM GORDAK.

SECOND ANNUAL REPORT
Of the American Unitarian Association.

JUST published, and for sale at the Depository, 72 Washington-street, the Second Annual Report of the A. U. A., consisting, with the Appendix, of 84 pages. Members may receive their copies.

June 13. BOWLES & DEARBORN.

LIBERAL PREACHER—No. XII.

JUST published by *Bowles & Dearborn*, 72 Washington st. the LIBERAL PREACHER, for June, No. 12, Vol. I. Sermon 16. By Rev. Winthrop Bailey, Greenfield, Mass.

June 7.

TRACT No. II.—SECOND SERIES.

"A SERIOUS and friendly Address to every one who is halting between two Opinions, and is willing to have his doubts, fears, and suspicions removed,"—being the second tract of the second series of the American Unitarian Association, published at the Depository, 72 Washington-street——BOWLES & DEARBORN. May 28.

MR. PIERPONT'S SERMON

BOWLES & DEARBORN have just published a Discourse delivered before the Ancient and Honorable Artillery Company of Massachusetts, on the celebration of their 190th anniversary, Boston, June 2, 1828, by John Pierpont.

June 14th. 3t.

PULMEL.

A SAFE and sure cure in consumptions, (and for that disease only) for a more particular account of which, see an article in the Christian Register of the 24th inst. for sale by,

EBENEZER WIGHT, Druggist,
Milk opposite Federal-St.
Boston.

☞ Price $1 per bottle. 3t May 31.

LETTER PAPER.

CONSTANTLY on hand and for sale a beautiful hot pressed Linen Letter Paper at $3 per ream, at the Sign of the Large Leger, State-street, by

April 19. JOHN MARSH.

HOUSE FOR SALE.

A NEW House, eligibly situated in Milton place, will be sold at a fair price and on favorable terms of payment. Inquire at this Office. June 7.

JOTHAM ANDERSON.

JUST published, at this Office, and for sale by the Booksellers generally, "The RECOLLECTIONS OF JOTHAM ANDERSON, *Second Edition*, with other pieces of a similar character."

The following is the Author's Advertisement to the Second Edition.

ADVERTISEMENT.

The *Recollections* were originally printed in the CHRISTIAN REGISTER, and were re-published in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the CHRISTIAN VISITANT. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it. HENRY WARE, JR.

May 1828.

NEW BOOKS.

JUST published, by *Bowles & Dearbon*, 72 Washington-street,—A Discourse delivered at the Installation of the Rev. MELLISH IRVING MOTTE, as Pastor of the South Congregational Society in Boston, May 21, 1828. By William Ellery Channing.—LETTERS ON THE LOGOS. By Charles W. Upham, Associate Minister of the First Church in Salem.—A Sermon on the Introduction to the Gospel of St. John. By Samuel Gilman, of Charleston, S. C. Second edition.—*As you sow, so must you reap.* A Sermon preached at the ordination of the Rev. Samuel Presbury over the Second Congregational Society in Northfield, Mass. Feb. 27, 1828. By John Pierpont. Second edition.—A Discourse delivered in Bedford, April 30, 1828, before the Middlesex Bible Society. By Convers Francis. Published by request.—Also, Lives of the Apostles. By F. W. P. Greenwood.—Kenrick's Exposition, Vol. I. June 7.

SUNDAY SCHOOL LIBRARIES.

BOWLES & DEARBORN, 72, Washington street, have for sale, a large assortment of Books, for Juvenile Libraries, among which may be found the principal part of those recommended by the Committee of Gentlemen, appointed for that purpose. May 24.

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin.

The following statements respecting the character of the work, and explanatory of the different parts, was published in the Register of the 24th ult.

Works of Rammohun Roy. The Works of Rammohun Roy which have been recently published, contain the whole of his writings in the theological controversy with the Baptist Missionaries. A brief history of the controversy, and of his extraordinary book is this.—Rammohun Roy, himself a Hindoo Brahmin, and educated in the polytheism of the Hindoos, had sufficient force and independence of mind, and sufficient reverence for truth, to reject the idolatry of his countrymen, and to labor assiduously in exposing its fallacy and unsoundness. On first becoming acquainted with Christianity as taught by Trinitarians, he was disposed to reject it on account of its resemblance in some of its features, and especially in the article of the Trinity, to the idolatrous notions of the Hindoos. But on becoming acquainted with Unitarian interpretations of Scripture, he found his objections laid against the *corruptions* of this religion,—the *human additions* to it, and not against the religion itself, as taught by its author and his immediate followers. His extensive learning and his familiarity with the oriental customs and style of writing and expression, enabled him soon to test the correctness of Unitarian interpretations of the Christian Scriptures. These interpretations he now declares to be the only true interpretations, and by his wonderful force and acuteness of intellect, and the persevering industry of his religious inquiries,—from being a learner, he has become one of the most profound and powerful expounders and teachers of our joyful Revelation, so long and so greatly obscured and corrupted.

Desirous of bringing his countrymen to embrace Christianity, he published in the native language of the country, in Sanscrit and in English, a small work extracted from the preceptive parts of the New-Testament, and entitled, "The Precepts of Jesus, a Guide to Peace and Happiness." In this he avoided any extracts relating to doctrines, or miracles; because he foresaw that the prejudices engendered in the minds of his intelligent countrymen against miracles by the fabulous wonders of Hindooism, would probably prevent their listening at first to any thing but what approved itself at once to their understandings, their hearts and consciences, as true and excellent.

But the Baptist Missionaries, who themselves publish parts of the New-Testament, and circulate them among the natives, were much offended that Rammohun Roy should do the same, unless he would follow *their* judgment and not *his own* in the selections. Instead of returning thanks to Providence, and hailing with joy and gratitude so able and generous an assistant of their missionary labors, they turned the whole force of the missionary press against him, and abused and illtreated him as an unbeliever and an enemy to Christianity. But Rammohun Roy, nothing dismayed by the unchristian severity and strange inconsistency of the missionaries, in their Review of his work, came forward at once with a publication entitled an "Appeal to the Christian Public, in Defence of the Precepts of Jesus as a Guide to Peace and Happiness." in which he defended the course he had pursued, in publishing first only the preceptive parts, the "*moral doctrines*" of Christianity, as the only effectual way of leading intelligent natives to listen to this religion at all.

But, with what we can scarcely consider anything else than a perverse and obstinate blindness, and infatuation, the missionaries persevered in their opposition to Rammohun Poy, and in their abuse of his benevolent labors. They reviewed his "Appeal to the Christian Public," in the same spirit as that manifested in the review of the "Precepts." To this review, he replied in a "Second Appeal to the Christian Public," in which he entered more at large, and with great ability on the consideration of Scripture doctrines. The missionaries continued the controversy, and replied to his "Second Appeal;" in reference to which reply, he has published in conclusion a "Final Appeal to the Christian Public," a work of upwards of 300 pages, and a book which, by its evidence of learned research, its skill and power of argument, places him, a Hindoo Brahmin as he is, in the very first rank of Christian Theologians.

The Precepts, first mentioned, and these several Appeals to the Christian Public form the work which has been recently published in this city. As an able and triumphant defense of Unitarian Christianity this work is worthy the notice and patronage of the Christian public; and viewed only as a *literary curiosity* it cannot fail, we think, to attract the attention of all curious and inquiring minds.

UMBRELLA AND PARASOL ESTABLISHMENT.

JOHN LILLEY, No. 79, Market street, corner of Market and Court streets, has lately enlarged his Manufactory, and has now on hand and offers at Wholesale and Retail, at his wareroom, on the most reasonable terms, the largest assortment of articles in his line, to be found in New-England viz.

UMBRELLAS	of superior large size, Green, Blue, and Brown, made of Italian, French and China silk.
Do.	small size do. do.
Do.	with plated sticks, and Ivory mounted.
Do.	Cane Handles, a neat and light article for Summer.
Do.	low priced Silk.
Do.	large and small size, Gingham, superior quality.
Do.	24, 26 and 28 inch Gingham, with Whalebone sticks, suited for country trade.
Do.	Oil Linen, 25, 26, 27, 28 and 30 inch do
PARASOLS,	Green and rich borders, starr fringes, Ivory and plated handles, &c.
Do.	Brown do. white fringes.
Do.	do. do. brown do.
Do.	do. cane colored handles.
Do.	do. black sticks, with white fringes.
Do.	do. brown fringe.

Also, just received, a complete assortment of green, and brown silk and silk Fringes. A general assortment of walking canes. White and green Oiled Linen.

☞ Whalebone for stays, constantly on hand, and cut to any pattern. ep3m May 24.

JUST published by BOWLES & DEARBORN, 72 Washington-street,—*The Christian Teacher's Manual*; designed for families and Sunday Schools. No. 2, Vol. I.

Contents. What are the requisites in a Sunday School Teacher? On the properties of seeds; Children's Prayers; What should be taught in a Sunday School? Origin of Sunday Schools; Hospitality; How shall we give right views of Death to Children? What is Religion? Thy will be done; Vesper Hymn; On Prayer; Notice. *June 7.*

POETRY.

WHAT IS PRAYER?

[*By Montgomery.*]

Prayer is the soul's sincere desire
Utter'd, or unexpress'd:
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That any lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say—"Behold he prays!"

The saints in prayer appear as one
In word, and deed, and mind;
While with the Father and the Son
Their fellowship they find.

* * * * * *

Oh Thou! by whom we come to God,
The life, the truth, the way!
The path of prayer thyself hast trod;
"Lord, teach us how to pray."

NARRATIVE.

The Righteous never Forsaken.

"Hoot away, despair!
Never yield to sorrow—
The blackest sky may wear
A sunny face tomorrow."

It was Saturday night, and the widow of the Pine cottage sat by her blazing faggots with five tattered children at her side, endeavoring by listening to the artlessness of their juvenile prattle to dissipate the heavy gloom that pressed upon her mind. For a year her own feeble hands had provided for her helpless family; for she had no supporter—she thought of no friend in all the wide unfriendly world around. But that mysterious Providence, the wisdom of whose ways is above human comprehension, had visited her with wasting sickness, and her little means had become exhausted. It was now, too, mid-winter, and the snow lay heavy and deep throughout all the surrounding forests, while storms still seemed gathering in the heavens, and the driving wind roared amidst the bending pines, and rocked her puny mansion.

The last herring smoked upon the coals before her; it was the only article of food she possessed, and no wonder her forlorn, desolate state brought up in her lone bosom all the anxieties of a mother, when she looked upon her children—and no wonder, forlorn as she was, if she suffered the heart swellings of despair to rise, even though she knew that he whose promise is to the widow and to the orphrn, cannot forget his word.—Providence had, many years before, taken from her, her eldest son, who went from his forest home, to try his fortune on the high seas, since which she heard no note nor tidings from him; and in the latter time, had, by the hand of death, deprived her of the companion and staff of her worldly pilgrimage, in the person of her husband. Yet to this hour she had been upborne, she had not only been able to provide for her little flock, but had even an opportunity of ministering to the wants of the miserable and the destitute.

The indolent may well bear with poverty while the ability to gain sustenance remains. The individual who has his own wants to supply, may suffer with fortitude the winter of want—his affections are not wounded, his heart not wrung. The most desolate in populous cities may hope, for charity has not quite closed her hand and heart, and shut her eyes on misery. But the industrious mother of helpless and depending children, far from the reach of human charity, has none of these to console her. And such a one was the widow of Pine cottage; but as she bent over the fire, and took up the last scanty remnant of food to spread before her children, her spirits seemed to brighten up as by some sudden and mysterious impulse, and Cowper's beautiful lines came uncalled across her mind;—

Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning Providence
He hides a smiling face.

The smoked herring was scarcely laid on the table, when a gentle rap at the door, and loud barking, attracted the attention of the family. The children flew to open it; and a weary traveller, in tattered garments, apparently in indifferent health, entered and begged a lodging, and a mouthful of food.—Said he, "it is now twenty-four hours since I tasted bread." The widow's heart bled anew as under a fresh complication of distresses, for her sympathies lingered not round her fireside. She hesitated not even now; rest and share of all she had, she proffered to the stranger. "We shall not be forsaken," said she, "or suffer deeper for an act of charity."

The traveller drew near the board—but when he saw the scanty fare, he raised his eyes towards heaven with astonishment.—"And is this all your store?" said he—"and a share of this do you offer to one you know not? then never saw I charity before! But madam," said he, continuing, "do not wrong your children by giving a part of your last mouthful to a stranger!"—"Ah," said the poor widow, and the tear drops gushed into her eyes as she said it, "I have a boy, a darling son, somewhere on the face of the wide world, unless Heaven has taken him away, and I only act towards you, as I would that others should act towards him. God who sent manna from heaven can provide for us as he did for Israel—and how should I this night offend him, if my son should be a wanderer, destitute as you, and he should have provided for him a home even poor as this, were I to turn you unrelieved away."

The widow ended, and the stranger springing from his seat, clasped her in his arms—"God indeed has provided just such a home for your wandering son—and has given him wealth to reward the goodness of his benefactress—my mother! oh my mother."

It was her long-lost son—returned to her bosom from the Indies. He had chosen that disguise, that he might the more completely surprise his family,—and never was surprise more perfect, or followed by a sweeter cup of joy. That humble residence in the forest was exchanged for one, comfortable, and indeed beautiful, in the valley; and the widow lived long with her dutiful son, in the enjoyment of worldly plenty, and in the delightful employment of virtue; and at this day the passer by is pointed to the luxuriant willow that spreads its branches broad and green above her grave, while he listens to the recital of this simple and homely, but not altogether worthless tale.

MY MOTHER'S GRAVE.

"I had a mother once, like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faltering tongue.

But when there came a fearful day,
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead." L. H. S.

It was thirteen years since my mother's death, when, after a long absence from my native village, I stood beside the sacred mound, beneath which I had seen her buried. Since that mournful period, great changes had come over me. My childish years had passed away; and with them had passed my youthful character. The world was altered too; and as I stood at my mother's grave, I could hardly realize that I was the same thoughtless, happy creature, whose cheek she had so often kissed in her excess of tenderness. But the varied events of thirteen years had not effaced the remembrance of that mother's smile. It seemed as if I had seen her yesterday—as if the blessed sound of her voice was then in my ear. The gay dreams of my infancy and childhood were brought back so distinctly to my mind, that had it not been for one bitter recollection, the tears I shed would have been gentle and refreshing. The circumstance may seem a trifling one; but the thought of it, even now agonizes my heart; and I relate it, that those children who have parents to love them, may learn to value them as they ought.

My mother had been ill a long time, and I had become so much accustomed to her pale face, and weak voice, that I was not frightened at them, as children usually are. At first, it is true, I had sobbed violently—for they told me she would die; but when, day after day, I returned from school, and found her the same, I began to believe she would always be spared to me.

One day when I had lost my place in the class, and done my work wrong-side-outward, I came home discouraged and fretful. I went into my mother's chamber. She was paler than usual,—but she met me with the same affectionate smile, that always welcomed my return. Alas, when I look back, through the lapse of thirteen years, I think my heart must have been stone, not to have been melted by it.

She requested me to go down stairs, and bring her a glass of water—I pettishly asked why she did not call a domestic to do it. With a look of mild reproach, which I shall never forget, if I live to be a hundred years old, she said, "And will not my daughter bring a glass of water for her poor sick mother?"

I went and brought her the water; but I did not do it kindly—instead of smiling and kissing her, as I was wont to do, I sat the glass down very quick, and left the room.

After playing a short time, I went to bed without bidding my mother "good night;" but when alone in my room, in darkness and silence, I remembered how pale she looked, and how her voice trembled when she said, "Will not my daughter bring a glass of water to her poor sick mother?"—I could not sleep; and I stole into her chamber to ask forgiveness.—She had just sunk into an uneasy slumber, and they told me I must not waken her. I did not tell any one what troubled me; but stole back to my bed, resolved to rise early in the morning and tell her how sorry I was for my conduct.

The sun was shining brightly when I awoke, and hurrying on my clothes, I hastened to my mother's room.

She was dead!—She never spoke to me more—never smiled upon me again—and when I touched the hand that used to rest upon my head in blessing, it was so cold, it made me start. I bowed down by her side, and sobbed in the bitterness of my heart. I thought then I wished I could die, and be buried with her; and old as I now am, I would give worlds, were they mine to give, could my mother have lived to tell me she forgave my childish ingratitude. But I cannot call her back; and when I stand by her grave, and whenever I think of her manifold kindness, the memory of that reproachful look she gave me, will "bite like a serpent, and sting like an adder." *Juvenile Miscellany.*

It has been remarked by the celebrated Haller, that we are deaf while we are yawning.—The same act of drowsiness that stretches open our mouths, closes our ears. It is much the same in acts of the understanding. A lazy half attention amount to a mental yawn. *Coleridge.*

MISCELLANY.

ROBERT BURNS.

The following letter of Sir Walter Scott respecting the Poet Burns, is from a late London paper.

"As for Burns, I may truly say, *Virgilium vidi tantum.* I was a lad of 15 in 1786—7, when he first came to Edinburgh, but had sense and feeling enough to be much interested in his poetry, and would have given the world to know him; but I had very little acquaintance with any literary people, and still less with the gentry of the west country, the two sets that he most frequented. Mr. Thomas Gierson was at that time a clerk of my father's. He knew Burns, and promised to ask him to his lodgings to dinner, but had no opportunity to keep his word; otherwise I might have seen more of this distinguished man. As it was, I saw him one day at the late venerable Professor Fergusson's, where there were several gentlemen of literary reputation, among whom I remember the celebrated Mr. Dugald Stewart.—Of course we youngsters sat silent, looked, and listened. The only thing I remember which was remarkable in Burns' manner, was the effect produced upon him by a print of Baubury's representing a soldier lying dead on the snow, his dog sitting in misery on one side—on the other, his widow, with a child in her arms. These lines were written beneath:

"Cold on Canadian hills, or Minden's plain,
Perhaps that parent wept her soldier slain,—
Bent o'er her babe, her eye dissolv'd in dew,
The big drops, mingling with the milk he drew,
Gave the sad presage of his future years,
The child of misery baptiz'd in tears."

"Burns seemed much affected with the print, or rather the ideas which it suggested to his mind. He actually shed tears. He asked whose the lines were, and it chanced that nobody but myself remembered that they occur in a half forgotten poem of Langhorne's, called by the unpromising title of *The Justice of Peace.* I whispered my information to a friend present, who mentioned it to Burns, who rewarded me with a look and a word, which, though of mere civility, I then received, and still recollect with very great pleasure.

"His person was strong and robust, his manners rustic, not clownish; a sort of dignified plainness and simplicity, which received part of its effect, perhaps, from one's knowledge of his extraordinary talents. His features are represented in Mr. Nasmyth's picture, but to me it conveys the idea that they are diminished as if seen in perspective. I think his countenance was more massive than it looks in any of the portraits. I would have taken the poet, had I not known what he was, for a very sagacious farmer of the old Scotts school, *i. e.* none of your modern agriculturists, who keep laborers for their drudgery, but the *douce gudeman* who held his own plough. There was a strong expression of sense and shrewdness in all his lineaments; the eye alone, I think, indicated the polite character and temperament.—It was large, and of a dark cast, which glowed (I say literally *glowed*) when he spoke with feeling or interest. I never saw such another eye in a human head, though I have seen the most distinguished men of my time. His conversation expressed perfect self-confidence, without the slightest presumption. Among the men who were most learned of their time and country, he expressed himself with perfect firmness, but without the least intrusive forwardness; and when he differed in opinion, he did not hesitate to express it firmly, yet at the same time with modesty. I do not remember any part of his conversation distinctly enough to be quoted, nor did I ever see him again except in the street, where he did not recognize me, as I could not expect he should. He was much caressed in Edinburgh, but (considering what literary emoluments have been since his day) the efforts made for his relief were extremely trifling.

"I remember on the occasion I mention, I thought Burns' acquaintance with English poetry was rather limited, and also, that having twenty times the abilities of Allan Ramsay and of Ferguson, he talked of them with too much humility as his models; there was, doubtless, national predilection in his estimate.

"This is all I can tell you about Burns. I have only to add, that his dress corresponded with his manner. He was like a farmer drest in his best to dine with the laird. I do not speak in *malem partem*, when I say, I never saw a man in company with his superiors in station and information, more perfectly free, from either the reality or the affectation of embarrassment. I was told, but did not observe it, that his address to females was extremely deferential, and always with a turn either to the pathetic or humorous, which engaged their attention particularly. I have heard the late Duchess of Gordon remark this. I do not know any thing I can add to these recollections of forty years since."

The following account of Ephesus is from Arundell's account of his visit to the Seven Churches of Asia.

Ephesus. What would have been the astonishment and grief of the beloved apostle and Timothy, if they could have foreseen that a time would come, when there would be in Ephesus neither angel, nor church, nor city! when the great city would become "heaps, a desolation, a dry land, and a wilderness; a land wherein no man dwelleth, neither doth any son of man pass thereby." Once it had an idolatrous temple celebrated for its magnificence as one of the wonders of the world, and the mountains of Corissus and Prion re-echoed the shouts of ten thousand tongues "Great is Diana of the Ephesians!" Once it had Christian temples almost rivalling the pagan in splendor, wherein the image that fell from Jupiter lay prostrate before the cross, and as many tongues moved by the Holy Ghost made the avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the church, Timothy, the beloved disciple of St. John; and tradition reports that it was honored with the last days of both these great men, and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead; while within, the keble is substituted for the altar. A few years more, and all may be silence in the mosque and in the church! A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians! The busy hum of a mighty population is silent in death! "Thy riches and thy fairs', thy merchandize, thy mariners and thy pilots, thy caulkers, and the occupiers of thy merchandize, and all thy men of war, are fallen." Even the sea has retired from the scene of desolation; and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandize from every country.

I was at Ephesus in January, 1824; the desolation was then complete: a Turk whose shed we occupied, his Arab servant, and a single Greek composed the entire population, some Turcomans excepted, whose black tents were pitched among the ruins. The Greek revolution, and the predatory excursions of the Samiotes, in a great measure accounted for this total desertion. There is still however a village near, probably the same which Chishull and Van Egmont mention, having 400 Greek houses.

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